RAJAB

Ke mahine ki Bid'aat

SHAB-E-BARAT

KONDE

SALAT-UL-RAGAIB

Fazilat-ush-Shaik
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Kitab ka Naam : **Rajab ke Mahine ki Bid'aat**

Taleef : **Fazilat-ush-Shaik Hafiz Salahuddin Yousuf** Hafiza-Hullah

Nashir : **Minhaj-us-Sunnat Library, Hyderabad, TS, India.**

Roman Script : Abu Omaimah Owais

Khazi Mohammed Fazl-ul-Haq

مِنْهَاجُ السُّنَّةِ النَّبَوِيَّةِ لائبریری

حیدرآباد دکن

Bismillahirrahmanirrahim

Al-Hamdulillah wassalatu wassalam ala Rasool Allah wa ala aali-hi wa Ashabihi Ajmein.

Rajab islami saal ka satwa mahina hai.

Is Mahine ko Rajab Kion Kaha Jata Hai?

Rajab ka lafz "tarjiyet" se hai jis ke mane tazeem ke hain, is mahine ki tazeem aur hurmat ki wajah se is ka naam "rajab" rakha gaya kyu ke arab is mahine me jung aur laday se pori tarah door rahte the.

(Al-Qamoos al-Muheet:1/74. Lisan-ul-Arab: 1/411-412)

Rajab ke Mahine ki Fazilat

Kuch mahine Mubarak hain jin ki khas fazilat ahadees-e-sahih me bayan ki gaya hai aur in mahinon me kuch khair ke kaamon ki aur amaal ki taraf targeeb aur talqeen ki gaya hai, jaise "Shabaan", "Ramazan", aur "Zil-hajjah" wagherah. likin rajab ka mahina aisa hai jis ki koi imtiyazi fazilat kisi Sahih Hadees me nahi aaye hai. Rajab ke mahine ki sirf itni fazilat hai ke ye chaar(4) ehteram wale mahine me se ek hai. Rajab ke elawa "Zil-qadah", "Zil-hijjah", aur "Muharram" ek sath aane wale teen mahine ehteram wale hain. In chaar mahinon me islam se pehle bhi ahl-e-arab jung aur ladai ko naa pasand karte the, jaisa ke quran kareem me is ka zikar Aaya hai aur jis waqt ye dunya wajood me aayi uss waqt hi se ye chaar mahine qabil-e-ehteram hain aur uss waqt hi se arab me in mahinon me jung aur ladai haram aur mamnoo hai. Is etebaar se islam me mahe rajab ki sirf ye fazilat sabit hai ke ye chaar ehteraam wale mahinon me se ek ehteraam wala mahina hai.

Rajab ke Manine me Sunnat se Sabit Kaam

Ahadis-e-Sahiha me is mahine se mutaleq kisi nek amal ko fazilat ke sath khaas nahi kiya gaya. Jin baaz amaal ko fazilat ke sath badha chadha kar baath kiya jata hai, wo sirf qisse kahaniyan aur manghadat aur jhooti riwayat aur dastanain hain, lihaza jo kaam Quran wo Hadees se sabit hain, unpar amal kiya jai.

Rajab ke Mahine ki Rusoomat aur Bid'aat

Aam muslaman Rajab ke mahine me kai aise kaam karte hain jo galat aur bid'aat ke kaam hain aur ye bid'aat in aam musalmanon ke dilon me is tarah bhita chuki hain ke in bid'at ko faraz se bhi ziyada zaroori samajh liya gaya hai. Aur is ki wajah wo manghadat fazilaten hain jo ahl-e-bid'at hazraat baath karte hai, jaise Rajab ke mahine me "Jumerat", "Juma" aur "Hafte" ke teen din roze rakhna, aur Juma ki raat maghrib se isha tak makhsoos andaaz me 12 rak'at

namaz padhna, Rajab ke mahine ke pahle juma ki raat ko "Salat-ul-Ragaib" padhna. Is mahine me bahut ziyada nafil roze rakhna aur ajar wa sawab ki niyat se isee mahine me zakaat dena. Rabjab ki 22 tarikh ko "KUNDO" ki rasam ada karna. 27 Rajab ki raat ko "SHAB-E-MERAJ" ki wajah se khusoosi ibaadat karna, masajid ko lighton se sajana, is din ka rooza rakhna, jalse juloos ka ehtemam karna, aur in jaise khurafaat par amal karna.(in me se koi bhi cheez ahadis-e-sahiha se sabit nahi hai)

Rajab ke Mahene ki Teen(3) Badi Bid'aat

1) Kundo(kheer pooriyon)ki rasam
2) Salat-ul-Ragaib
3) Shab-e-Meraj

1 Kundon(Khir Porion) ki Rasam

Rajab ki bid'aat me ek kundo ki rasam bhi hai jise bahut sawab samajh kar kiya jata hai.

Ek Man-Ghadat aur Ajeeb Kahani

Is kahani ki bunyaad quran ke kisi hukum yaa Allah ke Rasool[Sallallahu Alaihi wasallam] ke kisi farman yaa fiqah ke kisi mas'ale par nahi hai balke ek man-ghadat kahani par hai jise "DAASTAAN-E-AJEEB" kaha jata hai. jis ki koi sanad(authenticity) nahi hai, aur naa hi kisi mustanad(authentic) kitab me maujood hai. Ye kahani is tarah se baath ki jati hai:

Ek lakkad-haara(lakdiyan kaatne wala) madine me bahut hi gareeb zindagi guzaar raha tha, phir wo kaam ki talash me madina se nikal gaya aur baarah saal idhar udhar thookarain khata raha likin wo daulat aur paisa jama nahi kar paya.

Is dauraan lakkad-hare ki biwi madina main ek wazeer ke ghar par naukri kar rahi thi, ek din Hazrat Jafar Sadiq rahmatullah alaih apne sathion ke sath udhar se guzre, Hazrat Jafar Sadiq[Rahmat-ul-lahi Alaih] uss wazir ke mahel ke samne khade hookar apne sathion se poochte hain: aaj konsi tarikh hai? sathion ne jawab diya: aaj rajab ki 22 tarikh hai. Hazrat Jafar Sadiq[Rahmat-ul-lahi Alaih] ne farmaya : aaj ke din joo shakhs nai konde lekar, un me pooriyan bhar kar fatiha dega aur mere wasile se dua karega, uss ki har dua qubool hoogi aur uss ki har mushkil door hao jaigi, agar aisa naa howa too wo qiyamat ke din mera daaman pakad sakta hai.

Ye sunkar lakkad-hare ki biwi ne Hazrat Jafar Sadiq[Rahmat-ul-lahi Alaih] ki nazar aur mannat ke kunde bhare, jis ke natije me is ki khawahish ke mutabiq 12 saal baad uska shohar maal aur daulat ke saath wapis aagea, Aane ke baad uss ne wazir ke mahel ke sam'ne ek shandar mahel banea, wazir ki biwi ne poocha ke

ye mahel kis ka hai? too batlea gea ke ye usee naukrani ka mahel joo jo aap ke mahel me jhaado diya karti thee.

Wazeer ki biwi ne lakkad-hare ki biwi ko bula kar uski maal-daari ka raaz poocha to usne usne kundo ki rasam ka zikar kiya, likin wazir ki biwi ko ye yaqeen nahi aaya aur uss ne kundo ki is rasam ki karaamat ka inkaar kardiya. Karaamat ki inkaar ki wajah se wazir ki biwi aur wazir ko bahut be-izzat hoona pada yahan tak-ke baadesha ne wazir ko mazool(restricted) kardiya balke mulk se baahar nikaal diya. wazir apni biwi ko lekar madine se nikal gaya.

Raaste me uss ne ek kharbooza kharida aur usko roomal me bandhlie take take is qarboze ko safar me khasakain. Ittefaq se usee rooz badshah ka beta shikaar khelne ke liye gea too waqt par wapis naa aeaa, badshah ke darbarion ne badshah se kaha ke kahin uss wazir ne jis ko aap ne nikaal diya hai usee ne aap ke shahzade ko qatal naa kardiya hoo. Badshah ne apne aadmi bejhkar uss wazir ko mangwaliya aur uss se poocha ke shazada kahan hai to uss wazir ne kaha ke wo kuch nahi jaanta. Badshah ne poocha: iss roomal me kiya hai? uss ne kaha iss me kharbooza hai, likin jab uss roomal ko khola gea too usme se shazade ka sar niklaa, phir badshah ne wazir ko aur uski biwi ko jail bejhne ka aur unko qatal karne ka hukom jari kardiya. Raat ko jail me wazir ki biwi ne apne shohar se kaha: jab se wo 22 rajab ke kondon ki rasam ka inkaar kiya hai uss waqt hi se ye sab pareshanian aarahi hain. usee waqt wazir ki biwi aur wazir ne kondon ki rasam ki mannat karli aur thaan liya ke jab unko jail se rihai mil jaigi to wo konde bharainge.

Jaise hi wazir aur wazir ki biwi ne ye mannat ki usee waqt raat ko shahzada ghar wapis aagea. Badshah apne shahzade ko dekh'kar khoosh bhi howa aur hairan bhi. Uss ne wazir aur uski biwi ko bulakar poocha ke kiya qissa hai? unn donon ne batea ke hum ne kondon ki karaamat ka inkaar kardiya tha iss liye is museebat me padhgai the, aur jab hum ne uss karaamat ko maanliya to hamari museebat tal gai aur shahzada ghar wapis aagea, is waqiye ko sun kar badshah ne ye hukom jari kiya ke tamam loog konde bharain ge aur konde ki rasam ko poora karainge.(Malkhas) *[yani ke ye kahani ka me hissa hai]*

Kundo ki rasam ye hai ke rajab ki 21 tarikh ki raat ko ek khaas qisam ki meethi cheez banakar mitti ke kundo main bhari jati hai, aur is par Hazrat Jafar Sadiq Rahmat-ul-lahi Alaih ke naam khatam padha jata hai. iss ke alfaaz ka hame ilm nahi, aur phir ye konde apne doost ahbaab, rashtedaron ke sath khaas aadaab ke sath khai aur khilai jate hain. Iss bid'at ke jaiz hoone ke liye kaha jata hai ke 22 rajab ko Hazrat Jafar Sadiq Rahmat-ul-lahi Alaih ka inteqaal howa tha:

- **Pahli Baat:** too Hazrat Jafar Sadiq Rahmat-ul-lahi Alaih ki inteqaal ki tarikh 22 rajab nahi hai balke 15 Shawal 148 Hijri hai, tamam tarikh likhne walon ne 15 Shawal 148 Hijri hi likhi hai kisi bhi tarikh likhne wale ne is me ikhtilaf nahi kiya, lihaza 15 Shawal 148 Hijri hi ek mazoot "Daleel" hai.

"Joo shakh-e-nazuk pe aashiyana banega na paidar hoga"

- **Doosri Baat**: agar Hazrat Jafar Sadiq (Rahmat-ul-lahi Alaih) ki inteqaal ki tarikh 22 rajab hi maan lijai tab bhi iss tarikh se kundo ka kya taluq. Aur inteqaal ka waqiya gam ka hoota hai,kundo me mithai bhar kar khane aur khilane ka ye mauqa too hargiz nahi hoota.
- **Teesri Baat**: 22 rajab Hazrat Jafar Sadiq (Rahmat-ul-lahi Alaih) ki paideish ki tarikh bhi nahi hai, balke tarikh paidaish 17 Rabi-ul-Awal 83 Hijri hai.
- **Chouti Baat**: Hazrat Jafar Sadiq (Rahmat-ul-lahi Alaih) jaise sekdon buzurg hamari tarikh me guzre hain, in ke inteqaal ke din aisaa kion nahi kiya jata? Hazrat Jafar Sadiq (Rahmat-ul-lahi Alaih) ke inteqaal ke din hi aisa kion kiya jata hai? aisa karne ki bunyad aur dalil kiya hai?
- **Panchwi Baat**: Deen ki takmeel too Allah ke RASOOL ALLAH (Sallallahu Alaihi wasallam) ke zariye se hoo chuki hai(jaisa ke quran me hai):

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا}

Tarjuma: "Aaj mee tumhare liye tumhara deen mukammil kardiya aur tum par apni nemat poori kardi aur tumhare liye islam ko deen ki haisiyet se pasand karliya".(Sura al-Maida:3)

Ab deen ke mukammil hoone ke baad kisi ko deen me izafa karne ki ijazat kaise hasil hoo sakti hai?

Bahar haal jis angle se bhi kundo ki rasam ki tahqeeq ki jai, in kundo ki jaiz hoone ki koi gunjaish nahi, isee liye tamam ulama aur tahqeeq karne walon ne kundo ki rasam ko zaher kardiya hai.

Agar ye kaha jai ke ye kunde dar'asal isee tarah Hazrat Jafar Sadiq (Rahmat-ul-lahi Alaih) ke naam ki niyaaz hain, jis tarah doosre kai buzurgon ke namon ki niyaz di jati hai. Tab bhi ye bahut bada gunaah balke shirk hai kion ke nazar wo niyaz bhi ibaadat hi ki ek qisam hai aur ibaadat sirf Allah hi ka haq hai, Allah ke siwa kisi aur ki ibadat jaiz nahi balke agar koi shakhs Allah ke siwa kisi aur ki ibaadat karega(kisi aur ke naam ki nazar aur niyaz dega) too wo mushrik kahlaiga jaisa ke fiqah hanafi ki mash'hoor kitab "Durr-e-Mukhtar" me isee tarah hai:

وَاعْلَمْ أَنَّ النَّذْرَ الَّذِي يَقَعُ لِلْأَمْوَاتِ مِنْ أَكْثَرِ الْعَوَّامِ وَمَا يُؤْخَذُ مِنْ الدَّرَاهِمِ وَالشَّمْعِ وَالزَّيْتِ وَنَحْوِهَا إلَى ضَرَائِحِ الْأَوْلِيَاءِ الْكِرَامِ تَقَرُّبًا إلَيْهِمْ فَهُوَ بِالْإِجْمَاعِ بَاطِلٌ وَحَرَامٌ

(Durr-ul-Mukhtar, Akhir Kitab-us-Saum, page:134, Published:bMirath, UP, India)[Radd-ul-Muhtar ala Durr-ul-Mukhtar:2/439 Published: Dar-ul-Fikar, Bairut]

Firnagi Hahel(Lakhnow) ke Ulama ka Muttafiqah Fatwa

Chunanche Ahl-e-Hadis ke ulama aur Deobandi ke farangi mahel(lakhnow) ke ulama ne bhi rajab ke kundo ko be-asal, bid'at hoone ka muttafiqah fatwa diya hai jo aaj se 75 saal pahle shia howa tha, Ulama se sawal kiya gea:

SAWAAL: "Is ilaqe me shion ke tariqe par rajab ke konde manane ka riwaj badh gaya hai, yani 22 rajab ko fajar ki namaz ke baad poorion ko kundo

me rakh kar fateha dijati hai, aur is fateha ke tariqe me "Lakkad-Hare" ki kahani bhi padhi jati hai. Is me likha hai ke shion ke imam jafar sadiq Rahmat-ul-lahi Alaih ne farmea hai: "22 rajab ko konde karo aur mere wasile se jo chahe mango aur agar murad poori naa howi to qiyamat me tumhara haath mera daman hooga".

kiya aisee fateha dilana aur iss me shareek hoona jaiz hai yaa nahi? ummeed hai ke shariat ke hisab se is ki asliat yaa is ki tashreeh hamare samne rakkhi jaigi aur Allah ke yahan ajar painge.

1)JAWAAB: Isaal-e-sawab bahtarin amal hai likin kundo me poorion ko daal kar yaa is jaisa doosra kaam karna, balke aisa sawal karna hi galat hai. Rajab ke kundo ko isaal-e-sawab samajhna sarasar galati hai. Kundo ke rasam wo riwaj me Hazrat Jafar Sadiq Rahmat-ul-lahi Alaih ki jo rivayat pesh ki jati hai wo kisi bhi mutabar(authentic) kitab me nahi hai. Kundo jaisi rasam wo riwaj ko ikhtiyar karna islam ke khilaf hai, balke gair islami rasam wo riwaj ko taraqqi dene ke barabar hai, lihaza kundo ki bid'at ko mitane ki koshish karna har musalman par faraz hai aur ye gunahon ko rookne ka ek tariqa hai.
(Harrah al-Raji Inda rabbihil Waheed Abu Hamid Mohammed Abdul Waheed)

2)JAWAAB: In kaamon ka aur is sawaal ki koi asliyet nahi, rajab ke kundo jaise kaam bekaar aur lagoo hain. Ek musalman ki shaan aise kamon se bahut buland hai, musalman aise bekaar kamon me mubtela nahi hoota. Hazrat Jafar Sadiq Rahmat-ul-lahi Alaih ki taraf bahut si jhooti batain lagai gai hain, 22 rajab ke mutaleq islam me koi hukom nahi hai. 22 rajab ko khaas amal karne ki baat bhi islami shariat me nahi hai, ye jahil logon ki taraf se kahi gai batain hain. Har musalman par farz hai ke in kaamon aur in baton se door rahain, in tariqon se muraad hasil karna jaiz nahi. Aur agar kisi ko iss se murad hasil hoo bhi jai to ye islam me dalil nahi kahlaigi. Mushrikin bhi boton se apni muradain mangte hain aur unki muradain poori bhi hooti hain. Bahar haal aise kamon me apna rupya paisa nahi laga chahiye. Wallahu-alam.(malkhas)
([Fatwa]Statment by: Mohammed Shafi Hajjatullah Ansari, Ferangi Mahli Lukhnow)

Iss Fatwe ko Support Karnewale Ulama:

- Mohammed Ineatullah Ferangi Mahli, Rajab:1346 hijri. Ferangi Mehal Lukhnow
- Mohammed Eob Ferangi Mehal Lukhnow
- Abul Qasim Mohammed Ateeq Bin Mai al-allam Ferangi Mehal Lukhnow, 5 Rajab 1346 hijri
- "Al-Jawab Sahih wa al-rai najeeh" – Abu Tahir Ahmed al-Bahari, Mudarris Awal Madrasa Aliya Qadimah, baroz-e-shanbah, 9/Rajab 1346 hijri
- "Al-Jawab Sahih" Hakim Abdul Sattar Khan Mudarris: Madrasa Aliya Qadimah Baqalam Khood
- Sah al-Jawab wallahu-alam bis-sa-wab, Harrarho Abdullah
- Al-Jawab-us-Sahih wallahu-alam bis-sawab, Mohammed Fazal Khan Madarsa Aliya Qadimah

Hazrat Molana Abdul Shakoor lakhnawi [Rahmat-ul-lahi Alaih] ne is Fatwe ki Taeed(support) ki:

Rajab ke konde Rafzion ki bad'tarin bid'at hai aur ye rafzion ke mazhab ko phailane ka zariya hai. Musalmanon par faraz hai ke wo apne bhaion ko aise bid'aat se bachane ki koshish karain. wallaho tala alam.
(Katabah, Ahqar-ul-Ibaad Mohammed Abdul Shakoor, Lakhnow,16/Rajab 1346 hijri)

22 Rajab Asal me Sahaba ke Dushmanon ki Khushi ka Din hai:

Asal haqiqat ye hai ke 22 rajab syedina Ameer Muawiya[Raziallahu An] ki wafat ka din hai aur Sahaba ke dusman(shia rafzi) dar'asal syedina Ameer Muawiya[Raziallahu An] ki wafat ki khushi me is din ko kheer poorion, kundo ke zariye se khushi ka izhaar karte hain, jaisa ke shia calendar me "Marg-e-Muawia" ki heading se 22 rajab ko khushi ka din batlea gaya hai.

Ye calendar "Jamia al-Muntazir" Model Town Lahore se har saal published hoota hai, "Jamia al-Muntazir" shion ka bada madarsa hai.

Hamari nazar se joo calendar guzra hai, shia ki ek dukaan Brothers Shah Alam Market Lahore aka address bhi is calendar par likha howa hai. Ye calendar double colored hai. khushi ke dinon ko red color diya gaya hai aur doosre dinon ko black color se print kiya gaya hai take donon ek doosre se alag alag nazar aain, chunanche 22 Rajab ko "Marg-e-Muawia" likh kar usse red color se print kiya gaya hai take iss din ki khusoosiyet alag nazar aajai.

2 Salat-ul-Raghaib

Salat-ul-Raghaib is mahine ki mash-hoor rasam hai likin ye rasam ziyadatar soofion aur mashekhin ke society me ada kijati jati hai. "Salat-ul-Raghaib" rajab ke pahle juma ki raat ko padhi jati hai aur is raat ko "Lailat-ul-Raghaib" kaha jata hai, ye bid'at kaafi purani hai, kai bade ulama ne "Salat-ul-Raghaib" ke jhoote hoone par kitabain likhin hain. Baaz soofi mullah aur khaanqahi muzaaj rakhne wale buzrug bhi "Salat-ul-Raghaib" ke sahih hoone ke wahem me mubtila rahe hain, jaise Imam Gazali, Shekh Abdul Haq Dahlawi wagairah. "Salat-ul-Raghaib" ka ek khaas tariqa bhi zikr kiya gaya hai, joo is tarah hai:

- Rajab ki pahli jumerat ke din roza rakkhe
- Juma ki raat, magrib wo isha ke beech 12 rak'aat namaz padhe
- Har do do rak'at ke baad salaam phere
- Har rak'at me Sura al-Qadr 3 martaba aur Sura al-Ikhlas 12 martaba padhe
- Namaz se farigh hokar 70 martaba ye durood padhe

"Allahumma salli ala Mohammadin nabiyil ummi wa ala aalihi wasallim"
- Iss ke baad sajde me jaakar 70 martaba "subbohun quddosun rabbu malekati wa-rrooh" padhe
- Sajde se sar uthakar ye dua padhe "Rabbigfir war-ham wa tajawaz amma talamo fa'innaka an'tal'azizul'azam – wa an'ta a'azzul akram"
- Phir doosre sajde me isee tarah kare, phir joo chahe Allah se mange, Allah uski zuroorat poori karega.

(Ihyaa al-uloom lil-Gazali:1/302. Guniyat-ut-Talibeen, page:433, Published:1309-hijri)

Salat-ul-raghaib namaaz ki sufiya aur mashekh ne bahut see manghadat fazilatain baath kar rakhi hain likin is namaaz ki Quran O Hadis me koi asal nahi, is liye is par amal karna sarasar gunaah aur haraam hai.

- "Salat-ul-Raghaib" ki fazilat me bayan ki jane wali tamaam rivayat manghadat aur jhooti hain.

Imam Ibn Taimiyah Rahmat-ul-lahi Alaih farmate hain: salat-ul-raghaib naa Quran se sabit hai aur naa hi hadees se sabit hai balke ye ek nai cheez hai yani ye ek bid'at hai, lihaza ye namaaz naa akele padhi jasakti hai aur naa hi jamat ke sath padhi jaskti hai, kion ke NABIYE KAREEM Sallallahu Alaihi wasallam ka mubarak irshaad hai ke aap ne juma ki raat ko qiyaam se aur juma ke din ke rooze se khaas manaa farmaya hai:

لاَ تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي وَلاَ تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الأَيَّامِ إِلاَّ أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ

(Sahih al-Muslim, kitab-us-siyam, baab:sirf juma ke din rooza rakhna naa pasandidaa hai, hadees N.:1144[2684])

Tarjuma: Syedina Abu Hurairah Raziallahu An bayan karte hain ke NABIYE KAREEM Sallallahu Alaihi wasallam ne farmea: "Tum log tamam raton me se juma ki raat ko qiyaam ke liye khaas naa karoo aur dinon me se juma ke din ko rooze ke liye khaas naa karoo, siwai is ke ke wo aise rooz ki tarikh me hoo jab tum me se koi apne mamool ke mutabiq rooza rakhta hoo."

Haqiqat ye hai ke is namaaz ko naa NABIYE KAREEM Sallallahu Alaihi wasallam ne padhi aur naa sahaba kiraam Raziallah An'hum ne padhi naa tabain ne padhi aur naa hi kisi imam ne padhi aur naa hi is namaz ko padhne ka hukom diya.

(Majmoo al-Fatawa li-Ibn Taimiyah:23/132-135)

Imam Navawi Rahmat-ul-lahi Alaih ne bhi "salat-ul-raghaib" aur "salat-ul-nisf al-shaban" yani shab-e-baraat ki namaz ke barain me farmaya: "in namazon ko naa NABIYE KAREEM Sallallahu Alaihi wasallam ne padha aur naa sahaba kiraam Raziallah An'hum ne padha aur nahi

chaar imamon me se kisi ne padha aur nahi kisi ne is namaz ki fazilat bayan ki lihaza ye bahut hi buri bid'at hai, aur is bid'at se bachna bahut hi zuroori hai.

(Fatawa Navawiyah, page:40)

Aur Imam Ibn Qaiyim(Rahmat-ul-lahi Alaih) farmate hain: "Rajab ke pahle juma ki raat "salat-ul-raghaib" ke mutaleq jitni hadisain bayan ki jati hain sab ki sab jhooti hai.

(Al-Manaar-ul-Muneeb, page:95, riweet No.:167)

3 Shabe-e-Meraj

Rajab ki satais-win(27) raat ko "Shab-e-Meraj" ke naam se manane jata hai halanke:

1) Ye baat haq hai ke NABIYE KAREEM(Sallallahu Alaihi wasallam) meraj ke liye tashreef legai the likin MERAJ ki tarikhon me bahut ziyada ikhtilaf hai.(aksar murrikhin ne MERAJ ke waqiye ko RAMAZAN me batea hai)
2) Agar Rajab ki 27 hi ko MERAJ maan liya jai tab bhi ise rivayat rasam wo riwaj ke taur par mana'na islam ki talimat ke khilaf hai, kiya kisi SAHABI ne shab-e-meraj manae? kiya aatish bazi ki? kiya is par rupya paisa kharch kiya? NABI E KAREEM(Sallallahu Alaihi wasallam) ki wafat ke kai sau saalon tak hame is ka koi saboot nahi milta too hum is tarah ke kamon ko jaiz samajh lain?

Meraj ko Ummat ne Qissa Kahani Banadiya hai:

Shab-e-Meraj ki raat ko aaj ke ulama jis devomalai andaaz me kahanion ki tarah bayan karte hain aur jis tarah NABIYE KAREEM(Sallallahu Alaihi wasallam) ki shaan me had se guzar jate hain, ye ek gumraah-kon baat hai, baat yahan tak pahuch jati hai ke ALLAH ki zaat ko NABIYE KAREEM(Sallallahu Alaihi wasallam) ki zaat-e-mubarak se miladiya jata hai aur aise sher wo shairi bhi padh'di jati hai:(farsi ke ash'aar)

---Man too shudam too man shudi, man tan shudan too jaan shudi
Taakas naa goyed baad azeen man deegaram too deegari---

Tarjuma: "mae too hoo gea aur too mae hoogea, teri rooh mere tan-badan me aagai
Phir is ke baad koi ye nahi kahsakta ke me koi aur hoon aur too koi aur

Isee tarah ka ek aur sher ek shia ne weekly magazine me "RAZA KAAR" me published ki. Jis me Syedina Ali(Raziallahu An) ki shaan me ye kaha gaya ke Allah aur Ali ek hee zaat hai.(nauzobillah)

---Asraa ki raat jab gai arsh-e-azeem par
dekha Rasool ne pas-e-manzar Ali
parde ke piche dast-e-yadullah ko dekh kar
boole Rasool khaliq-e-akbar Ali Ali---

([weekly magazine]"Razaa Kaar" page:1, Date:24/Februari/1985)

"NAUZOBILLAH MIN HAZIHIL KHURAFAT WAL-AKAZIB WAL-HAFWAT"

Halanke NABI E KAREEM[Sallallahu Alaihi wasallam] ne too apne barain me bhi had se badhne se bhi rook diya tha, halanke Ali[Raziallahu An] too Sahabi hain, Aap[Sallallahu Alaihi wasallam] ne farmaya:

لاَ تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ

(Sahih al-Bukhari, kitab-ul-Ambiya, Chapter:48, Hadis:3445)
Tarjuma: "Mujhe iss tarah had se naa badhana jis tarah nasara(christians) ne ISAA[Alaihissalam] ko had se badha diya, balke me too Allah ka banda hoon aur mujhe sirf Allah ka banda aur uska rasool hi kahoo".

"ASRA" aur "MERAJ" ko quran me bayan kiya gaya hai isee raat NABI E KAREEM[Sallallahu Alaihi wasallam] ko maqaam-e-buland aur ezaaz-e-bartar se nawaza gaya Bait-ul-Muqaddas ke aasmanon se NABI E KAREEM[Sallallahu Alaihi wasallam] ka safar howa aur ek ek aasmaan ki sair karaigai aur NABI E KAREEM[Sallallahu Alaihi wasallam] "Sidrat-ul-Muntaha" tak tashreef legai, iss se aage jane ka saboot naa quran me hai aur naa hadees me, lihaza NABI E KAREEM[Sallallahu Alaihi wasallam] ki Arsh-e-Mualla tak jane ki baat durust kaise hoosakti hai?(Ma'az-Allah)

NABI E KAREEM[Sallallahu Alaihi wasallam] ka Allah Tala se gale milana, raaz wo niyaaz ki batain karna, is jaise doosre qisse kahaniyan sab jhoot hain, ek hanafi aalim molana Abdul Hai Lukhnowi likhte hai:

«وُصُولُهُ إِلَى ذَرْوَةِ الْعَرْشِ لَمْ يَثْبُتْ فِي خَبَرٍ صَحِيحٍ وَلَا حَسَنٍ وَلَا ثَابِتٌ أَصْلًا وَإِنَّمَا صَحَّ فِي الْأَخْبَارِ انْتِهَائُهُ، إِلَى سِدْرَةِ الْمُنْتَهَى فَحَسْبُ»

Tarjuma: "Arsh ki bulandi tak NABI E KAREEM[Sallallahu Alaihi wasallam] ka pahunch'na kisi "Sahih" yaa "Hasan" hadis se sabit nahi. Sirf Sidrat-ul-Muntaha tak NABI E KAREEM [Sallallahu Alaihi wasallam]ka pahunch'na sabit hai iss se aage nahi".
Isee tarah baaz manghadat qisse likh kar Molana Abdul Hai likhte hai:

«وَمَا لَمْ يَثْبُتْ لَا يَجُوزُ لَنَا أَنْ نَجْتَرِئَ عَلَى ذِكْرِهِ بَلْ يَجِبُ عَلَيْنَا أَنْ لَّا نَذْكُرَهُ (غَايَةُ الْمَقَالِ فِيمَا يَتَعَلَّقُ بِالنِّعَالِ)»

Tarjuma: "Aur jin chizon ka suboot naa hoo, in'he bayan karne ki himmat nahi karni chahiye balke in ke zikr se doori ikhtiyaar karna chahiye".
(Maj'mooa Samaniyah Rasail, page:150, published: Lukhnow)

Imam Ibn Qaiyim[Rahmat-ul-lahi Alaih] kahte hain ke Imam Ibn Taimiyah[Rahmat-ul-lahi Alaih] ne farmea: "Musalmanon me se kisi ke yahan bhi Shab-e-Meraj ko kisi doosri raat ke muqabile me koi fazilat hasil nahi hai, jaisa ke Lailat-ul-Qadar hai, Sahaba aur tabain me se kisi ke yahan bhi Shab-e-Meraj ke saath kisi khaas amal aur ibaadat ka koi zikar nahi milta, iss liye ke Shab-e-Meraj ki raat konsi hai kisi ko bhi maloom nahi, agarche "Meraj" aur "Asra" NABIYE KAREEM[Sallallahu Alaihi wasallam] ke azeem fazail me se hai, likin is ke bawajood kisi ibaadat ke sath iss ke waqt yaa jagah ko khaas karna jaiz nahi hai, balke Gaar-e-Hira jis me Quran ke Wahi ki shuroo'aat howi aur jahan nabuwat se palehle bhi NABI E KAREEM[Sallallahu Alaihi wasallam] Allah

ki ibaadat kiya karte the, iss jagah ko bhi NABI E KAREEM[Sallallahu Alaihi wasallam] aur Sahaba ne nabuwat ke baad Makki daur me aur naa is ke baad kisi sharai ibaadat ke liye khaas kiya, aur nahi jis din Wahi shuroo howi uss din me kisi khaas ibaadat ka ehtemaam kiya.

Dar-Haqiqat joo is tarah muqamat aur auqaat ko ibaadat ke sath khaas karta hai wo isaon(christian) ki pairwi aur unki mushabihat karta hai, kyun ke christians ne hi ISAA[Alaihissalam] ke milad wagaira ko manane ka ehtemaam kiya, jabke hamare guzre howe logon ka haal ye tha ke Syedina Omer[Raziallahu An] ne baaz logon ko ek jagah namaz padhte howe dekha jahan par ek hujoom jama tha Aap [Raziallahu An] ne poocha ye kya hai? logon ne kaha: ye wo jagah hai jahan NABI E KAREEM[Sallallahu Alaihi wasallam] ne namaz padhi thi too Omer[Raziallahu An] ne farmea: kiya tum Ambiya ke aasaar ko masjidain banana chahte hoo? isee wajah se tum se pahli ki qaume hilaak kardi gai, jisi is jagah namaz ka waqt mile wo namaz padhle warna yahan namaz padhe bagair guzar jai.

(Musannaf Ibn Abi Shibah:2/376-377, is ki sanad sahih hai)

Imam Ibn Taimiyah[Rahmat-ul-lahi Alaih] aage farmate hain: ibaadat ke muqarrarah sharai awqaat ke ilawa koi waqt muqarrar karna, bid'at hai, jaise rabi-ul-awal ki raton me eid milad manana aur rajab ki baaz raton ko khaas karna yaa 18 zil-hajjah yaa rajab ka pahla juma yaa 8/shawal eid-ul-abrar manana wagairah. Ye sab bid'aat hain joo hamare aslaaf(sahaba, tabain, tab-e-tabain) ke yahan jaiz nahi theen.

(Majmoo al-Fatawa li-Ibn Taimiyah:2/298)

Shekh Mohammed Bin Ibrahim Aal-e-Sheikh[Rahmat-ul-lahi Alaih] ne shab-e-meraj ki mahafil ko bid'at kaha hai aur inka radd karte hue faramaya: ye mahafil Quran wo Hadis ki roshni me too bid'aat hain hee, fiqah, qiyas, aur ijtihaad ke zariye se bhi ye shab-e-meraj ki mahafil jaiz nahi hai aur daur-e-hazir ke madd-e-nazar bhi ye faidamand nahi hain balke nuqsaande hain kion ke aqaeed aur ibaadaat ka taluq jahan NABI E KAREEM[Sallallahu Alaihi wasallam] ki zaat-e-mubarak se hai aur ye sabit hai ke jahan AAP[Sallallahu Alaihi wasallam] ne iss ki ijaazat nahi dee hai, aur naa hi sahaba aur tabain, tab-e-tabain ne in kamon ko jaiz kaha hoo.

Sheikh Mohammed Bin Ibrahim Aal-e-Shekh[Rahmat-ul-lahi Alaih] ne aage farmaya: ye rasam wo riwaj aqali taur par bhi jaiz nahi hoosakte, kion ke agar ye jaiz hoote too sab se pah RASOOL ALLAH[Sallallahu Alaihi wasallam] is par amal karte, phir Abu Bakar, Omer, Usman aur Ali[Raziallah An'hum] bhi is par amal karte, phir doosre sahaba, tabain, tab-e-tabain, eimai(imam)-e-deen bhi is par amal karte likin in me se kisi ke haan bhi shab-e-meraj ki ibaadaat, mahfilon ki bid'at ka zikar nahi milta lihaza joo chizen unsab ki kamyabi keliye kaafi theen wahi hamari kamyabi ke liye bhi kaafi hain.

(Fatawa wo Rasail lil-Shekh Mohammed Bin Ibrahim:3/97-100)

Upar bayan kiye gai imamon aur fuqha ke aqwal(batain) aur Quran wo Ahadees ke dalail se ye sabit hoota hai ke maujooda daur me "Shab-e-Meraj"me riwaj pai howi ibaadaat, mahfilain aur khood ke banai howi

ibaadatain aur unke fazail sab ki sab bid'aat hain jin ka deen-e-islam se koi taluq nahi, iss liye Meraj ke waqiye ki joo tafseel Sahih Ahadis me milti hai sirf usee ko bean karna chahiye. Shab-e-Meraj ek bahut bada mujiza hai joo badi hi ahmiyet ka haamil hai aur NABIYE KAREEM Sallallahu Alaihi wasallam khaas muqaam wo martabe ko bean karta hai. hame is me apne khodi se nai nai izafe karke gunahgaar nahi ban'na chahiye. Allah Tala hame bid'aat se mahfooz rakhe aur kahlis bgair milawati aur sachche aur saadah islam par chalne ki tofeeq ata farmai. Aameen.

Meraj ke waqiye ki poori tafseel ke liye hamari kitaab "Waqiai Meraj aur uske Mushahidaat" zuroor padhain.

Rajab ki Fazilat me Manghadat Riwayaat

Rajab ke mahine aur iss me paijane wali rusoomat wo bid'aat ke jhoote fazail joo sidhe saadhe loogon ke samne bayan kiye jate hain hum inhain bataur-e-saboot padhne walon ke liye pesh karte hain, taake loog un hazraat ki jasaarat dekhlain ke ye NABI E KAREEM Sallallahu Alaihi wasallam ki taraf jhooti batain mansoob karte hain.
Ye chaar(4) Topics hain inhain serial-wise padhain:

1) Rajab ki manghadat(jhooti) Fazilat
2) Ek aur Mazmoon(topic) aur iss ki Haqiqat

1 Rajab ki manghadat (jhooti) Fazilat

Rajab taubah ka mahina hai, shaban riyazat ka mahina hai aur ramazan qareeb hoone ka mahina hai. Rajab ibaadaat ka, shaban parhezgari ka aur ramazan ziyarat ka mahina hai. Rajab me Allah Tala nekiyan doogni farmadeta hai, shaban me buraiyan mitadeta hai aur ramazan me achaiyon ka intezam kiya jata hai. Rajab nekion me aage badhne ka mahina hai, shaban beech wale mominon ka mahina hai aur ramazan gunahgaron ka mahina hai.

Rajab ka mahina bahut fazilat ka mahina hai, is ke kuch aur (manghadat) mane ye hain:

- ❖ Al-Aseeb(sab se tez bahao): is maah me taubah badi jaldi qubool hooti hai aur gunaah ke sahra aur darya rahmat aur maghfirat ke tez bahao se apni pyas bujhate hain. Ibaadat karne wale is mahine me qubooliyet ka darja pate hain.
- ❖ Al-Asm(sab se ziyada bahra): Islam se pahle hi is mahine me jung aur ladai ki awazain sunai nahi deti theen is liye is mahine ko al-asm bhi kha jata hai. Jung is mahine me haram hai.
- ❖ Rajab jannat ki ek naher ka naam hai jo is mahine me roza rakhe ga usko ye jannat milegi.
- ❖ Mutahhar(Paak karne wala): Rajab ke mahine ko paak karne wala isliye kahte hain ke ye mahina roza rakhne walon ke gunahon aur tamam buraiyon ko paak wo saaf kardeta hai. Rajab me duain qubool hooti hain.

27 Rajab me Shab-e-Meraj ka waqia:

Rajab ke mahine ki fazilat is liye bhi hai ke isee mahine me pehli baar Hazrat Jebreel alaihissalam wahi lekar NABI E KAREEM Sallallahu Alaihi wasallam par nazil huwe the. Iss tarikhe islam me isee mahi ki 27 ko meraj ka waqia pesh aaya jo bahut ahmiyat waala hai. Iss mahi me bandon ki bandagi poori howi thi. Meraj jaisa mujiza kisi aur nabi ko nahi mila.

Imam Gazali ne apni mash'hor kitab "Mukashifat-ul-Quloob" me likha hai: NABI E KAREEM Sallallahu Alaihi wasallam ne farmaya: "Rajab Allah ka mahina hai, shaban mera mahina hai, aur ramazan meri ummat ka mahina hai.
(Mukashifat-ul-Quloob, page:678-680, ye riwayat "Mauzo" yani ke jhooti hai. Ibn Jahzam*(Ali Bin Abdullah Bin Jahzam [doosre nuskhe me ye naam is tarh hai: Ali Bin Abdullah Bin Juhaim al-Sufi – al-Mauzooat li-Ibn al-Jauzi:2/124, Published: Mohammed Bin Adul Mohsin Sahib-ul-Maktab Al-Salafiyah, Bil-Madinat-ul-Munawarah])* ek "Kazzab" yani jhota rawi hai aur isee ne is riwayat ko "Waza" kiya tha yani ke banea tha. dekhiye: Al-Mauzooat li-Ibn al-Jauzi:2/125. Iss jhooti riweet ko Hanafi Imam Mullah Ali Qari ne bhi jhooti riwayat qarar diya hai. Dekhiye: Al-Mauzooat al-Kubra Lil-Qari:459-460.[doosra nuskha: Asrar-ul-Marfoa fi Akhbar al-Mauzooa almarof Bil-Mauzooat-ul-Kubra Lil-Qari, page:438, Published: al-Maktab al-Islami, Bairut, Libnan, First Published Date: 1391-Hijri / 1981])

مَنْ صَامَ يَوْمَ سَبْعَةٍ وَعِشْرِينَ مِنْ رَجَبٍ كَتَبَ اللّٰهُ لَهُ صِيَامَ سِتِّينَ شَهْرًا

Tarjuma: "Jis ne satais(27) rajab ko roza rakha, uss ke liye 60 mahinon ke rozon ka sawab likha jaiga."
(Fazail Shahr Rajab lil-Khallaal, riwayat No: 18. Tabain-ul-Ajab li-Ibn Hajar:119-120, Published: Idart-ul-Uloom al-Asariye, Montgumri Bazar, Faisal Abad. Ye mauqoof riwayat, Marfoo hadees nahi. Imam Ibn Jauzi Rahmat-ul-lahi Alaih ne is riwayat ko zaif kaha hai aur Maulana Irshad-ul-Haq Asri Hafiza-Hullah ne apni tahqiq me is ko zaif kaha hai. Dekhiye: Tahqiq Fazail Shar Rajab:59)

رجب شهرالله الاصم، الذى افرده الله تعالى لنفسه.فمن صام يوما منه ايمانا واحتسابا، استوجب رضوان الله الاكبر.

Tarjuma: "Rajab Allah ka mahina hai jisne rajab me ek din roza rakha, iman ke sath aur muhasiba karte howe to uss ke liye Allah ki riswan-e-akabar(sab se badi rizamandi) lazim hoogai.
(Tabain-ul-Ajab li-Ibn Hajar:94, Ibn Hajar Rahmat-ul-lahi Alaih farmate hain ke is riwayat ki koi asal nahi koi haqiqat nahi, Abul Barkat al-Saqti ne is riwayat ko gahda(bayan hai.)

(Izafa)*[Tabain-ul-Ajab Bima Warada fi Fazli Rajab:26, al-hadis al-aashir, Abu Asma Ibrahim Bin Ismail Aal Asr Hafiza-Hullah farmate hain ke: Abul Barkat al-Saqti ne is riwayat ko waza(fabricate) kiya hai.*
Imam Ibn al-Jauzi Rahmat-ul-lahi Alaih ne Abu Barkaat al-Saqti ka zikar "Al-Muntazam"(17/144, Published: Dar-ul-Kutob al-Ilmiya, Bairut) me kiya hai aur iss rawi ko "kazzab" yani jhoota likha hai aur iss rawi ka mukammil naam iss tarah zikar kiya hai: "Hibbatullah Bin Mubark Bin Mosa Bin Ali, Abul Barkaat al-Saqti"

Imam Shokani Rahmat-ul-lahi Alaih ne iss riweet ko "Al-Fawaid-ul-Majmoa fi Ahadis-ul-Maozua" mian zikar kie hai aur farmaya hai ke iss riwayat me ek se ziyada rawi "Matrook" hain, Matrook yani ke wo rawi jin se Muhaddisin riwayat nahi karte. Dekhiye: "Al-Fawaid-ul-Majmoa fi Ahadis-ul-Maozua":439, Muhaqiq: Abdul Rahman Bin Yahya Ma'alami Yamani, published: Dar-ul-Kutob al-Ilmiya, Bairut]

900 Saal Ibaadat ka Sawab:

Rajab ki pahli jumerat ka aakhri hissa baqi rahjata hai to har farishta rajab ke roze rakhne wale keliye magfirat ki dua karta hai.

مَنْ صَامَ ثَلاثَةَ أَيَّامٍ مِنْ شَهْرٍ حَرَامٍ الْخَمِيسَ وَالْجُمُعَةَ وَالسَّبْتَ كتب الله له عبادة تسع مائة عَامٍ.

Tarjuma: "Jis ne hurmat wale mahine me teen roze rakhe, uss keliye 900 saal ki ibaadat ka sawab likha jata hai.
(Al-ilal-ul-Mutanahiya fi Ahadis-ul-Wahiyah Li-Ibn al-Jauzi:2/63-64 riwayat No:911, Muhaqiq: al-Shekh Irshad-ul-Haq Asri Hafiza-Hullah , Published: Idara Uloom-ul-Asriyah, Faisalabad, 1981.
Iss ki sanad bhi Zaif hai kion ke "Muslima Bin Rashid" 'Muztarib-ul-Hadees' hai *[yani aisa rawi jis ke bare me aisa ikhtilaf ho jo hal hi na hoosake]* aur "Rashid Abu Mohammed" 'Maj'hool' hai *[yani Maj'hool Rawi wo hota hai jiska koi ata pata naa ho yani uss ko koi nahi janta]*
Imam Ibn Jauzi Rahmat-ul-lahi Alaih ke elawa(Imam Abu Hatim al-Razi Rahmat-ul-lahi Alaih) bhi kai muhaddisin ne ise zaif kaha hai, aur is riweet ke alfaz me bhi ikhtilaf hai ke 900 bars ke gunah hote hain yaa 700 baras yaa is se kam ke. Iss tafseel keliye dekhiye: Thaqiq Fazail Shahr Rajab lil-Khallal, Az Molana Irshad-ul-Haq Asri, page:52-54)

Paanch(5) Raton me Dua Radd Nahi Hoti:

خمس ليال لا تر فيهن الدعوة أول ليلة من رجب وليلة النصف من شعبان وليلة الجمعة وليلة الفطر وليلة النحر.

Tarjuma: "Paanch(5) raton me dua radd nahi hoti, rajab ki pahli raat, Shaban ki pandrawi(15th) raat, Juma ki raat, Eid-ul-Fitr ki raat aur Qurbani ki raat."

(Tarikh Dimashq Li-Ibn Asakar:10/408, Published: Dar-ul-Fikr, 1995. "Ibrahim Bin Yahya" aur "Bundar Bin Omer" (ye dono) kazzab rawi hain, lihaza ye riwayat jhooti hai manghdat hai. Muhaddis Al-Bani Rahmat-ul-lahi Alaih ne bhi is riwayat ko "Maozo"(manghadat) kaha hai, dekhiye: Silsilat-ul-Zaifa:3/649, riwayat No:1452)

Rajab ke Mahine me Zakat ki Fazilat:

عن عثمان بن عفان -رضي الله عنه- أنه لما استهل رجب رقي المنبر يوم الجمعة وخطب ثم قال: ألا إن هذا شهر الله الأصم، وهو شهر زكاتكم، فمن كان عليه دين فليؤد دينه، ثم ليزك ما بقي.

(Al-Ghaniat Littalby Tariq Al-haq:1/320, Dar-ul-Kutob al-Ilmiya, Bairut, 1997)
Hazrat Sheikh Abdul Qadir Jilani Rahmat-ul-lahi Alaih apni kitab "Ghunyat al-Talibeen" me farmate hain ke ek baar rajab hilal(pahli tarikh ke chaand ko hilal kaha jata hai) ka chand dekh kar Hazrat Usman Raziallahu An ne juma ke din member par chadh kar farmaya: "kaan khool kar sun loo! ye Allah ka mahina hai aur zakat ka mahina hai. Agar kisi par qarz hoto apna qarz ada karde aur jo kuch maal baqi hai, uski zakat ada karde."
(Ghunyat al-Talibeen:1/175. Muatta Malik ki riwayat me kisi bhi mahine ka zikar nahi hai, dekhiye: Al-Muatta:2/423, Hadis No:645, aur is ki sanad mauqof hai aur Sahih hai. "Kitab-ul-Amwal Li-Ibn Zanjawiyah, page:450, hadis No:1372 me "Ibrahim Bin Sa'ad" hadis bayan karne wale rawi hain, ye kahte hain ke Syedina Usman Raziallahu An ka ye farman ramazan ke mahine keliye hai, lihaza "Ghunyat al-Talibeen" me rajab ke mahine ka zikar durost maloom nahi hoota)

Rajab ke Rozon ki Fazilat:

Agar koi rajab ke mahine me ek din ka roza rakhe aur us ki niyat Allah Tala se sawab ki ho aur saaf dil se Allah ki riza ka talabgaar ho to us ka ek din ka roza Allah Tala ke gusse ko bujhadega aur aag ka ek darwaza band kardega agar use tamam zameen bhar ka soona diya jai to us ek roze ka pora sawab no mil sakega aur dunya ki kisi chiz ki qimat se us ka ajar wo sawab pora na hoga. Agar ye ajar wo sawab pora hoga to qiyamat ke din hi Allah Tala pora farmayga. Iss roze'daar ki sham ke waqt iftar se pahle das(10) duain qubool hongi. Agar wo dunya ki kisi chiz keliye dua mange'ga to Allah Tala use ata farmaiga.

لَمْ يُتِمَّ صَوْمَ شَهْرٍ بَعْدَ رَمَضَانَ إِلَّا رَجَبَ وَشَعْبَانَ

(Majma al-Zaweid Lil-Haisami:3/191, Riweet No:5154, Published: Maktaba al-Qudsi, Qahira, Misar, 1994)
Tarjuma: "(NABI KAREEM Sallallahu Alaihi wasallam) ramazan ke baad kisi maah ke aksar roze nahi rakhe sirf rajab aur shaban ke roze rakhe."

(Al-Mujim al-Awsat lil-Tibrani:10/192, riwat No:9418, is ki sanad me "Yosuf Bin Atiyah al-Saffar" rawi matrook hai. Imam Haisami Rahmat-ul-lahi Alaih ne bhi is riwayat ko zaif kaha hai. dekhiye: Majma al-Zaweid Lil-Haisami:3/191)

"Jo kisi hurmat hurmat wale mahine ke jumerat, jumaa aur hafte ke teen roze rakhle, Allah Tala uskeliye 900 saal ki ibaadat likh lega."(is riwayat ka hawala uper guzar chuka hai)

Saal ki misaal ek darakht ki hai. Rajab is darakht me patte photne ka zamana hai, shaban is me phal aane ka mausam aur ramazan phal pakne ka waqt hai.

"Jo rajab ka ek roza rakhlega, to usko ek hazar saal ibaadat karne ka sawab milega aur ek hazar gulam azad karne ka sawab milega aur jo shakhs rajab me ek dinar kharch karega to usko ek hazar dinar kharch karne ka sawab milega, aur Allah Tala uske badan ke dhar baal ke badle ek hazar nekiya likhta hai, ek hazar darje buland karta hai, aur ek hazar buraiyan mitadeta hai, aur uskeliye rajab ke har roze ke badle aur har sadqe ke badle ek hazar hajj aur ek hazar umre ka sawab likh leta hai."(iss riwayat ka koi bhi hawala hame nahi mila)

"Jis ne sataiswin(27) rajab ka roza rakha, uss keliye ye roza tamam omer bhar keliye kaffarah hoojaiga aur agar wo shakhs jis ne roza rakha aur wo isee saal marjai to wo shaheed ka martaba paiga. ek aur riwayat me hai: "jis ne rajab ke mahine me ek baar sura al-Ikhlas padhi, Allah is ke pachas(50) saal ke gunah bakhash dega.(in riwayat ka bhi koi hawala maujood nahi hai ye jhoot aur wahiyaat hai)

Rajab ki Khusoosi Namaz:

مَا مِنْ أَحَدٍ يَصُومُ يَوْم الْخَمِيس أول خَمِيسٍ فِي رَجَبٍ، ثُمَّ يُصَلِّي فِيمَا بَيْنَ الْعِشَاءِ وَالْعَتْمَةِ، يَعْنِي لَيْلَةَ الْجُمُعَةِ، ثِنْتَيْ عَشْرَةَ رَكْعَةً، يَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً، وَإِنَّا أَنْزَلْنَاهُ فِي لَيْلَة الْقدر ثَلَاث مَرَّات، وَقل هُوَ اللَّهُ أَحَدٌ اثْنَتَيْ عَشْرَةَ مَرَّةً، يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِتَسْلِيمَةٍ، فَإِذَا فَرَغَ مِنْ صَلاتِهِ صَلَّى عَلَيَّ سَبْعِينَ مَرَّةً،

Tarjuma: "Jo koi rajab ki jumerat ka roza rakha, phir juma ki raat me maghrib se lekar isha tak bara rak'at namaz padhi aur har rak'at me ek baar sura fatiha, teen baar sura qadar aur baara(12) baar sura ikhlas padhle aur har rak'at par salam phair de aur salam phair kar 70 bar ye durood padhle:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِهِ

Phir sajda kare jis me 70 martaba

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلائِكَةِ وَالرُّوحِ

kahe, Phir sajde se sar utha kar 70 bar ye dua padhe:

رَبِّ اغْفِرْ لِي وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْعَزِيزُ الأَعْظَمُ

Phir doosre sajde me jaakar pahle sajde wali duain padhe to muradain poori hoongi.

مَا مِنْ عَبْدٍ وَلا أَمَةٍ صَلَّى هَذهِ الصَّلاةَ إِلا غَفَرَ اللهُ تَعَالَى لَهُ جَمِيعَ ذُنُوبِهِ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ وَعَدَدِ وَرَقِ الأَشْجَارِ، وَشَفَعَ يَوْمَ الْقِيَامَةِ فِي سَبْعمِائة مِنْ أَهْلِ بَيْتِهِ، فَإِذَا كَانَ فِي أَوَّلِ لَيْلَةٍ فِي قَبْرِهِ جَاءَهُ بواب هَذهِ الصَّلاةِ، فَيُجِيبُهُ بِوَجْهٍ طَلْقٍ وَلِسَانٍ ذَلْقٍ

Tarjuma: "Joo banda aur kaniz ye namaz padhlegi Allah Tala uske gunah bakhash dega agarche uske gunah samandar ki jhaag yaa ret ke barabar hon, pahadon ke wazan ke barabar hon, barish ke khatron ke barabar hon aur darkht ke patton ke barabar kion naa hon, aur qiyamat ke din uski shifat uske khandan ke saath aadmion ke haq me qubool karli jaigi aur qabar ki pahli raat me uske paas khule howe chare ke aur jaari zaban ke sath aaiga."

Rajab ki khusoosi namaz ke barain jo riwayat bayan ki gai hai is ke bare me Imam Ibn al-Jauzi rahimahullah farmate hain:

هَذَا حَدِيثٌ مَوْضُوعٌ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَقد اتهموا بِهِ ابْن جهيم ونسبوه إِلَى الْكَذِب

Tarjuma: "Ye riwayat NABI E KAREEM Sallallahu Alaihi wasallam par ek bahut bada buhtaan hai aur is jhoot ko "Ibn Juhaim" ne NABI E KAREEM Sallallahu Alaihi wasallam ki taraf mansoob kiya hai jabke "Ibn Juhaim" ek kazzab jhoota rawi hai jo hadeesain bayan karta thaa. (Al-Mauzooat Li-Ibn Jauzi:2/124-125, Published: (Mohammed Abdul Mohsin) Maktabah Salafiyeh Bil-Madina Munawar, first published:1968 - 1996)

"Rajab me ek raat aur ek din aisa aata hai ke agar koi is me roza rakhle aur uss raat ibaadat kare to use 100 saal ke rozon aur 100 ki raton ka sawab milta hai. Ye din raat rajab ki sataiswen 27th tarikh hai. Isee din NABI KAREEM Sallallahu Alaihi wasallam ko risalat se nawaza gea."(Iss riwayat ka koi bhi hawal hame nahi mila)

Rajab ke Mahine ki Ibaadat:

Quran wo hadees ki roshni me rajab ke mahine ki fazilat bayan ki gai hai. Rajab ke mahine ki fazilat wali ibadaat ye hain:(ye sarasar Quran wo Hadees par bahut bada jhoot hai)

- Rajab ki 27 tarikh ko Meraj hai is liye is din roza rakha jai
- Rajab ke mahine me teen(3) roze jumera, juma aur hafte ke din rakhna laazmi hai kion ke in teen rozon ka sawab 900 saal ki ibaadat ke barabar hai.
- Rajab ke mahine me zakat ada karna
- Rajab ke mahine me kisi ka qarz ada karna

(Roznama "Jung" lahore, 19/september/2003)

Rajab ki manghdat fazilat ka mazmoon ek ek lafz ke sath jhoota hai hadees e-rasool ke naam se jitni hadeese aur jo fazilaten bayan ki gai hai sab ki sab jhooti aur manghdat hai. *NAUZOBILLAHI MIN ZALIK*

2 Ek aur Mazmoon aur uski Haqiqat

Isse tarah ka ek aur mazmoon "Shab-e-Bara ke Fazail" ke naam se rooz'nama "Nawai Waqt" Lahore(25/July/2008) me chapa, likhne wale ka naam "Mohammed Ilyas Attar Qadri" hai is mazmoon me baaz hawale bhi hain likin ye hawale kaise hain aur in hawalon ki haisiyet kiya hai? is par hum baad me baat karainge pahle aap ye (manghadat)fazail padhlain:

Ahmed Raza Khan Barelvi kahte hai, "Fawaid-ul-Fawaid me Hazrat Anas se marwi hai, NABI KAREEM Sallallahu Alaihi wasallam ne farmaya: satais rajab ko mujhe nabuwat ata howi jo is din roza rakhe aur iftar ke waqt dua kare das(10) baras ke gunahon ka kaffara hoo". Fatawa Rizwiya, page:658, published: Maktaba Rizwiyah Karachi.

"Fawaid Henad al-Nasfi" me ye riwayat maujood hai. Hafiz Imam Ibn Hajar Asqalani Rahmat-ul-lahi Alaih ne isee kitab se iss riwayat ko naqal kiya hai. Aur farmayai ke: "Iss riwayaki sanad Munkar hai Zaif hai. Dekhiye: "Tabain-ul-Ajab li-Ibn Hajar:119. Iss riwayat ke bare me Hafiz Ibn Iraq Rahmat-ul-lahi Alaih ne Hafiz Ibn Hajar Rahmat-ul-lahi Alaih ki mauafiqat ki hai. Dekhiye: "Tanziyah al-Shariyah li-Ibn Iraq:2/116, riwayat No:41.

Syedina Abu Hurairah Raziallahu An ki taraf mansoob ek riwayat is tarah bayan ki jati hai ke: "Jo rajab ki sataiswe(27th) ka roza rakhega Allah uske liye 60 mahinon (5 saal) ke rozon ka sawab likhega aur ye wo din hai jis me Jibrael alaihissalam MOHAMMED ARABI Sallallahu Alaihi wasallam keliye paghambari lekar nazil howe.

("Fazail Shar Rajab lil-Khallal, riwaya No:18. is ki sanad me "Shahar Bin Haushab" sachche rawi hain likin wo bahut wahem wale rawi hain. "Matar Bin Tahman" sachche rawi hain likin bahut ziyada "khata" karte hai. ye riwayat "Ihea Uloom-ul deen lil-Gazali:1/217 – aur is ki sharah "Athaf Al-Sadat-ul-Muttaqin lil-Murtaza Zubaidi:5/207 me marfo'an marwi hai. Allama Zubaidi, Hafiz Iraqi Rahmat-ul-lahi Alaih ke hawale se likhte hain: ye riwayat "Abu Mosa al-Madani ne apni kitab "Fazail-ul-liyali wal-Aiyaam" me bayan kiya hai. jab tak is riwayat ki sanad samne nahi aajati tab tak ye faisla karna dushwar hai ke ise marfoo bayan karna kisi rawi ki galati hai. Hafiz Ibn Hajar Rahmat-ul-lahi Alaih ne is riwayat ko mauqoofan bayan kiya hai. Dekhiye: Tabain-ul-Ajab:119. Phir Hafiz Iraqi Rahmat-ul-lahi Alaih ne Hafiz Ibn Hajar Rahmat-ul-lahi Alaih se isee tarah naqal kiya hai. Dekhiye: "Tanzeeh-ul-Shariyah:2/161. Bahar-haal agar ye riwayat mauqoof bhi hoo tab bhi "Zaif" hi hai)

Syedina Salman Farsi Raziallahu An ki taraf mansoob ek riwayat me hai: Allah Talaake mehboob, gaib ko jan'ne wale, tamam aibon se paak ka farman hai: "Rajab me ek din aur ek raat hai jo is din roza rakhe aur raat ko ibadat kare to

aisa hai jaise uss ne 100 saal ke roze rakkhe, aur ye rajab ki 27 tarikh hai. Isee din Mohammed sallallahuahiawasalam ko nabuwat ata ki gai."(Shuab-ul-Imaan lil-Baihaqi:3/374, riwayet No:3811)
Iss riwayat me "Khalid Bin Hiyyaj" aur uska baap "Hiyyaj Bin Bustam" donon "Zaif" rawi hain. Hiyyaj ko Imam Ahmed Bin Hambal Rahmat-ul-lahi Alaih ne "Matrook-ul-Hadees" kaha hai aur Imam Abu Dawood Rahmat-ul-lahi Alaih ne is rawi ke bare me farmaya: "Muhaddisin is rawi se hadeese nahi lete". Imam Baihaqi Rahmat-ul-lahi Alaih ne "Shuab-ul-Imaan" me is riwayat ko "Munkar" qarar diya hai. Hafiz Ibn Hajar Rahmat-ul-lahi Alaih ne bhi is riwayat ko "Munkar" kaha hai. Dekhiye: "Tabain-ul-Ajab" page:53. Hafiz Ibn Iraqi Rahmat-ul-lahi Alaih ne Hafiz Ibn Hajar Rahmat-ul-lahi Alaih ki tayeed(support) ki hai. Dekhiye: "Tanzih-ul-Sharia:2/1616, riwayet No:41.

Syedina Anas Raziallahu An ki taraf mansoob ek aur riwayat: "Rajab me ek raat hai, is me nek amal karne wale ko 100 saal ki nekion ka sawab milta hai aur wo rajab ki sataiswe (27^{th}) raat hai. Jo is raat baara rak'aat padhe, har rak'at me surah fatiha aur ek zam surah aur har rak'at me "attahiyaat" aur aakhir me salaam pherne ke baad 100 baar: Allah ki badai aur 100 baar isteghfaar aur 100 baar durood padhe aur apni dunya aur aakhirat se jis chiz ki chahiye, dua mange aur subah ko roza rakhe to Allah uss ki sab duain qubool karega, sirf wo dua qubool nahi hoogi jo gunaah ke liye mangi jai".(Shuab-ul-Imaan:3/374, riwayet No:3812)
Iss riwayat ki sanad me "Mohammed Bin Fazal Bin Atiyah" 'Kazzab'(jhoota) rawi hai. Imam Baihaqi Rahmat-ul-lahi Alaih ne iss riwayat ko "Munkar" kaha hai. Hafiz Ibn Hajar Rahmat-ul-lahi Alaih ne farmaya ke is ke rawi naa maloom hai. Dekhiye: Tabain-ul-Ajab, page:118.

Fazilat-ush-Shaik Hafiz Salah-ud-Deen Yousuf Hafizahullah

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